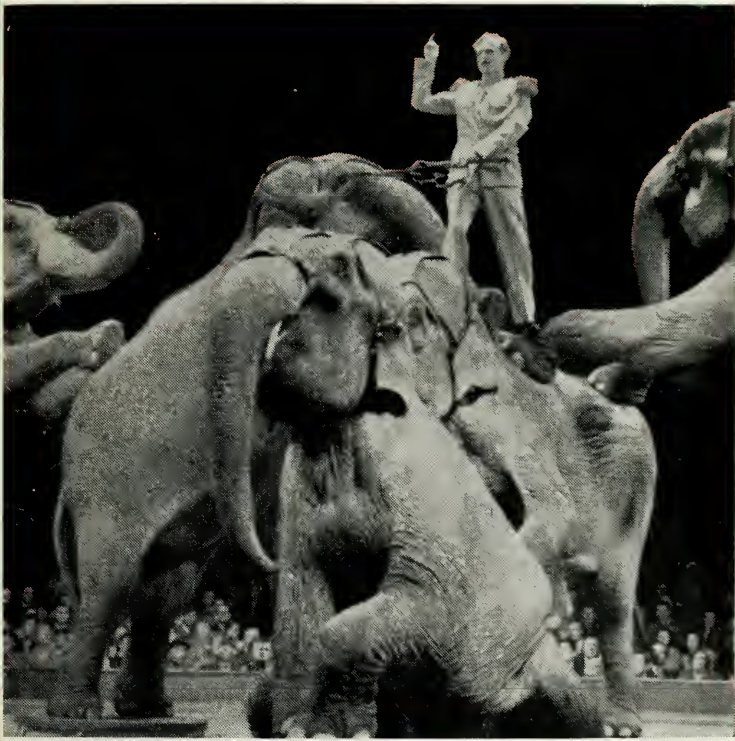


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contents

- 25 RELIANCE UPON THE LORD—message from the mission presidency
- 26 LET'S LIVE by Claude Richards
- 29 WORKTOOLS—sermonette by Elder Rao Lindsay
- 30 BLESSED ARE THE PEACEMAKERS by Elder Ray Wood
- 32 WE BELIEVE . . . glad tidings are restored by H. W. Wilkinson
- 36 editorial—THREE LETTERS by Richard L. Pope
- 38 children's page—SURPRISE ENDING by Murial Thole
- 40 a house or A HOME? by Doris Horlacher
- 42 LUSTROUS LONDON by Karl Egan
- 44 BRITISH MISSION
- 47 BULLETIN BOARD
- 48 THINGS I READ about Life by the Bookworm
- VISUAL AIDS—number two
- WE GIVE THEE THANKS a poem by Elsie Vale

ABOUT THE COVER :

From Boxing Day till the Ides of March it's Circus and Pantomime time in Great Britain. The children gasp in wonder at the jugglers, gay musicians, and animals. Their parents chuckle at the perennial lead-boys, dames, and merry clowns. Everyone hates to see them go—and longs for their next mid-winter visit.

(Photo by Littler)

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RELIANCE UPON THE LORD

message from
the mission presidency

The greatest benefactors to the human race have been men who relied heavily upon the Lord. Possibly it would not be amiss to select an example of such a one who has his birthday in the month of February. Though he was born in America, and served as the President of the United States, his views and philosophy of life comprehended such a wonderful love for mankind and such a desire for human justice that his life and its example became universal and worldwide in its benefits.

We refer to Abraham Lincoln, whose statue graces London's Parliament Square, and whose birthday will be celebrated this month throughout the land of his birth. Early in life he became an ardent reader of the scriptures and developed a great love and faith in God. This served him well throughout his life and especially during the dark days of the civil war when the north and the south were engaged in a great battle over the question of negro slavery.

Someone has stated that during the dark hours of that terrible storm his gaunt figure was seen through the smoke and din of battle like a rainbow of promise, and in those days of peril his sublime faith in God is scarcely surpassed by the faith of the prophets. Before the awful war had begun, he said, "I know there is a God who hates injustice and slavery. If he has a place and a work for me, and I think he has, I am ready."

When the war was at its worst, he said, "If it were not for my beliefs in an over-ruling providence, it would be difficult for me, in such complications, to keep my reasoning. I am confident that the Almighty has His plans and will work them out. I have always taken counsel of Him and have never adopted a course of action without being assured as far as I could be of His approbation."

The week after the battle of Gettysburg, General Sickles, who had been in the battle, asked Mr. Lincoln if he had not been anxious during the campaign. President Lincoln replied, "I had no fear."

"How can that be?" asked the general.

"In the pitch of your campaign up there," replied Lincoln, "when everybody

—continued on page 41

LET'S LIVE



by Claude Richards

Life is short, and time is precarious. Parrots have the same life span as man. Turtles live much longer. But the length of life is relative. Some people die in their thirties, having accomplished more than those who live to be a hundred. What people get out of life is measured by what they put into it.

To insure that each day will be fully rewarding, it is only necessary to observe a few simple rules of habit. Here are a half dozen stimulating suggestions which should well become an integral part of your life. They cost you nothing and bring you much. They have been assembled after talks with scores of educators and successful people in many fields over a period of years. They have been simplified and may be applied by anyone at any time and place.

1. Spend a few minutes each morning or evening in planning your day's activities.
2. Waste neither time nor energy regretting your circumstances or situation in life.
3. Put forth your best effort in every task you undertake.
4. Take courage and be of good cheer.
5. Keep a daily journal or diary.
6. Adopt every effective means to fill your days with abundant living.

The youth and adult who look forward to a better life and a better world will develop positive habits helpful both to themselves and to all mankind. They will strive for physical

health, a well-rounded education, the affection of friends and relatives, and spiritual understanding. Thus their strength and their days shall be full.

★ ★ ★

Marriage in one form or another, has been observed since the beginning of history. The marriage relationship has been tested through countless generations in all climes and among all peoples. Without marriage—and its consequent establishment of the home and the family—society would have no sound foundation from which to grow.

Marriage offers many satisfactions, companionship, emotional and economic security, protection, social pleasure, love, and understanding, development of character, appreciation of feelings of others, the rearing of children, and the desire to make this a much better world.

Genuine happiness in adult life is predicated upon success in marriage. It opens up a hundred corridors to joy and beauty. More and more, as your marriage progresses, the infinite significance of the home will impress itself upon you. You will become vitally interested in our civilisation; and you will realise that the first and the best place to improve it is in the home. As parents, you will have the great responsibility of holding the key to the char-

The Author: Brother Richards was born in Mendon, Utah, in 1882. He has written several books, and has served for 15 years on the board of governors of the Young Men's Mutual Improvement Association. Church worker, and business man he now proposes an INTERNATIONAL LEAGUE FOR BETTER LIVING to knit the world together on a higher moral plane. This review article comprises selections chosen from his book of the same title published recently by Exposition Press, New York.

acter of your children. You will cooperate with the schools, the church, and with civic and other institutions for the common good of all.

Present-day society is a natural outgrowth of the family circle. And this family is still the fountain from which flows the intellectual, moral, spiritual, and economic progress of the world. A child receives its first and, as the psychologists tell us, its most important education in the home. Its religious training begins at the fireside.

Since the home is the cradle of society, thoughtful parents will try earnestly to set their own houses in order. Heaven willing, they will have a **generous-sized family** and provide for them to the utmost of their ability. They will be a self-sacrificing and completely devoted to each other and to their offspring. They will make their home attractive materially and culturally. By example and by effective teaching, they will educate their children in the best way for happy living.

★ ★ ★

Management of personal living is one of the fine arts. As the days come and go, it affects nearly everything we do. Some there are who make good use of each day; others do not. Twenty-four hours a day is the specified allotment for every human being. We may use these hours and minutes as we will, but what a difference men make in the application of precious time! One will reach a hill top; another the pinnacle of a high mountain. Some wander aimlessly about, going nowhere, getting nowhere.

Making life easier is not the plan of a laggard. It is, rather, the precise schedule of an intelligent person who knows where he is heading. Both young and old need standards of management. The sooner they are set up, the more rewarding life will be. There is pleasure in seeking as well as in finding. There is joy in anticipation as well as in realisation. So there is happiness all along the road of life when it is well planned. The intelligent use of time is the essence of

management, and good management makes life simpler and easier. Here are a round dozen of basic suggestions which, if earnestly followed, will serve you well and reward you fully.

1. Do not delay—do it promptly
2. Keep a place for everything and have everything in its place.
3. Take care of what you have.
4. Be a good house-keeper.
5. Make up a time schedule.
6. Budget your finances.
7. Be systematic.
8. Develop speed.
9. Plan your work and work your plan.
10. Budget your life.
11. Manage to keep well and cheerful.
12. Learn the art of getting along with people.

Make life easier by making it abound with work, accomplishment, joy, and love. Avoid worry by being orderly and systematic and by leaving nothing important undone. Plan to do better by doing your best. Don't take it easy but, instead, make it easy. Put first things first. Budget your life. Set up a standard of living of which you may well be proud.

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You should enjoy your work. If you are not happy in your work, there is only one thing to do—quit it as soon as you can. That sounds like a very drastic solution; but if you have a malignant sore, it must be cut out; there is no other way. A very common complaint which every alert and observant person has heard time and time again is this: "I hate my job!" Some consultants will say that you must learn to love the work that you do. That's all right if the fault lies with you. But the fact may be that you are entirely unfitted for that particular vocation. Perhaps you are an accountant, and you should be a farmer. In a recent newspaper item, a statistician for an insurance company gave up his job at the age of thirty-five. He decided that he wanted to be a western rancher. So he bought a truck, filled it with all of his belongings, and headed for the West with his wife and two children. Although he had only a few thousand dollars, he felt that he must make the break before it

was too late. This modern "pioneer" may never make a great deal of money, but the chances are excellent that he will be extremely happy in the vocation of his choice.

Enjoy your leisure. James A. Wylie, associate professor of physical education at Boston University, recently said that most people get very little entertainment out of life. He also found that those whose enjoyment came out of family activity got the most happiness. The survey Wylie made indicated that a majority of people would like to do many more things by way of relaxation, but they didn't know just what they'd like to do.

This attitude seems very strange, does it not? Especially when today there are many more means and methods for enjoyment than ever before. The healthy-minded person usually knows what he'd like to do and, if it's within reason, he does it.

There is fun to be found on every hand. The important thing for married folk is to have mutual interests. If the husband bowls while the wife attends her club, all well and good, but they will have less in common and less to discuss than they would if they shared their pleasures. And so it is with parents and children.

There are many ways to have fun. There must be many sports and amusements which you have never examined. The actively-minded person will always find something of interest to do, whether it be playing checkers at home, shooting arrows on an archery range, or climbing mountains! When you know how to relax and enjoy yourself, you will, barring unforeseen accidents, assure yourself of a healthy mind, and a healthy body.

★ ★ ★

Tolerance and reasonability are impressive and precious qualities. "The only hope of preserving what is best," says Hamerton, "lies in the practice of an immense charity, a wide tolerance, and a sincere respect for opinions that are not ours."

Tolerance is inherent in the Golden Rule, for who would wish intolerant

treatment for himself? It might well be said that nearly all evil springs from intolerance, for how can a man steal if he has consideration for the rights of others? How can a man strike or otherwise harm another? How can a man be critical of the mote in his brother's eye when there is one in his own?

The responsibility of promoting tolerance in all things, and among all things, and among all people, lies with those who are far-sighted and broad in vision. Upon them greatly depends the possibility of peace in a calm, contented world. These times sound a clarion call for a great army of tolerant men and women to set the example of this virtue which is so essential to happiness.

★ ★ ★

All of these, personality, character, habits, ways of life, make up in the aggregate a standard of culture. We know a nation by its people because if the citizens have a high ethical standard, it will be reflected in the general culture of their country.

Culture is the summation of a way of life. It is that pattern of duties, habits, and actions which brings the best results in the acquisition of truth and beauty. Culture is entwined with achievement. Life must be positive. We must do and do again. Each day should bring us a step forward, however little that one step be.

Let us, therefore, raise the level of culture in the world. It is time that it was done. We must tighten our muscles and lift together with all of the strength that we possess. Our brows will be beaded with sweat. We will become exhausted again and again. But we cannot—we must not—give up. The entire future depends upon our efforts. We have God's strength and the shield of righteousness for our armour. We need no more to give us the courage of the strong, the lion-hearted. Then we can stand up and be counted in the winning campaign for peace, understanding, love, and the abundant life for all.

This is our goal.

WORKTOOLS

We missionaries are like the worktools in the Lord's workshop. The master of the shop is the greatest of all. He has the greatest job to do—to bring to pass the immortality and eternal life of all mankind. The workshop is the world. The people of the world are the shapeless masses of metal which the Lord is trying to form and shape into bright, shiny, perfect and useful objects.

The Lord has need of all kinds of tools. He may need a hammer to smash a false doctrine; or a wedge to pry open a man's heart that the glorious light of the gospel might shine into his soul; he needs pliers to pull out the thorns of hatred; pincers to cut the bands of prejudice and superstition; and a punch to reach down into the hidden places and tap at that vulnerable spot and open the way that the gospel might flow in. Sometimes the great workman has need of a forge, that perhaps after a fiery discussion the temper may be changed and the gospel may be acceptable. There is a need for a brace and bit to bore through the thick crust of unbelief and prejudice, and also a vice to hold one fast while the delicate operation of inserting the gospel is performed upon him.

We, as tools, take a hard beating because we work on all types of material, from the tiniest screw in the balance wheel of a watch to the shapeless mass of iron. Some is as malleable as gold, while other is as hard as flint. Some bends while other shatters. Our points and our edges become dull easily. It is our duty to keep ourselves in good working order. It is true, since our workman is so great, that he will sharpen us when our edges become dull, and will keep us in good shape. But he must quit his work while he sharpens the tools. We have power in ourselves to keep in good working order. That is our responsibility and why should we stop the work of the master that we might be made useful? We should keep our points sharp by constant diligent study. Study is the emery wheel; let's apply ourselves to it often. How often do you think back upon the times when if only your point had been a little sharper by more study you could have pried into that little crack in the heart of one of those good people that you have met? Not only must we keep sharp but also keep strong and pliable so that we won't become rusty and brittle that we might break. This we can do through constant exercise and use. Rust is caused by the lack of use.

Often the exact tool is not in the place where it is needed immediately so a substitution must be made that the work will go on. I may be good pliers but there is an immediate need for a hammer but the hammer is in a different part of the shop so I must act as a hammer. We all are not the same kind of tools. Some make better hammers or chisels; others, forges or pliers; while others are good brace and bits. We must strive diligently to perfect ourselves as one tool while developing into others so that we can do all we possibly can to assist our workman with his great task.

Elder Rao Lindsay
Norwich District

BLESSED ARE THE PEACEMAKERS

by Elder Ray H. Wood

Blessed are the peacemakers; for they shall be called the children of God." (1) Thus spake the Saviour while addressing the multitudes in His Sermon on the Mount. But how often even this simple discourse is misunderstood and misinterpreted by the professed believers of Christendom; those who profess that "belief" alone is enough for salvation.

Who did the Saviour have reference to with this appellation of "peacemakers"? The prophet Isaiah made reference to them some centuries before the Sermon on the Mount—"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchman shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion. Break forth into joy, sing together ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God." (2) These are they who are to prepare the way of the coming of the Lord; to hail the resurrection of Zion and Jerusalem to her rightful inhabitants; and publish "the salvation of our God" who comes in glory and power before the eyes of all nations. And what greater blessing could be obtained by these "publishers of peace" than to be called "the children of God," His literal "seed" which He has purchased with His own blood!

"Behold, I say unto you, that when his soul has been made an offering for sin he shall see his seed. And now what say ye? And who shall be his

seed? Behold I say unto you, that whosoever has heard the words of the prophets, yea, all the holy prophets who have prophesied concerning the coming of the Lord—I say unto you, that all those who have hearkened unto their words, and believed that the Lord would redeem his people, and have looked forward to that day for a remission of their sins, I say unto you, that these are his seed, for they are the heirs of the kingdom of God . . . Yea, and are not the prophets, every one that has opened his mouth to prophesy, that has not fallen into transgression, I mean all the holy prophets ever since the world began? I say unto you that they are his seed. And these are they who have published peace, who have brought good tidings of good, who have published salvation: and said unto Zion: Thy God reigneth! And O how beautiful upon the mountains were their feet! And again how beautiful upon the mountains are feet of those that are still publishing peace!" (3) And now the question may be asked; when was Christ's soul made an offering for sin? Why, when He died on the cross on Calvary and in humility declared, "It is finished." But what was finished? True, His mortal existence was over, but this statement had a far more important meaning to it. The propitiation for the sin of Adam had been finished, the debt was paid, and the way opened whereby we might become His seed, His sons and daughters by adoption. But why wait until His soul be made an offering for sin? Because the conditions of the adoption demanded it. For one to be adopted, one had to be born again, born "by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour; That being justified by his grace, we should be made heirs

according to the hope of eternal life." (4) The Saviour's promise to His disciples of the gift of the Holy Ghost, became efficacious only if He went away. It therefore demanded that the Saviour withdraw His presence from the earth. Thus the final requirement of the plan of adoption could only be fulfilled after His soul had been made an offering for sin.

Now if we become His seed, then we become his literal sons and daughters, "and if a son, then an heir of God through Christ." But whence came we by this glorious gift of royal lineage? "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear but ye have received the Spirit of adoption, whereby we cry, Abba, Father," (5) We see that by a spirit of adoption which was prepared before the world was, we become of this royal lineage; for "God sent forth his Son, made of a woman, made under the law, to redeem that were under the law that we might receive the adoption of sons." (6) How natural then that this Son of woman, whom God sent forth, should proclaim, "Behold, I am he who was prepared from the foundation of the world to redeem my people. Behold, I am Jesus Christ. I am the Father and the Son. In me shall all mankind have light, and that eternally, even they who shall believe on my name; and they shall become my sons and my daughters." (7) Now we see that this plan of adoption was prepared long before this mortal existence ever began, and the Son of God foreordained to be the mediator and instigator of it. Again in the latter days, Christ reaffirms this glorious promise to those who accept Him. "For verily I say unto you, all those who receive my Gospel are sons and daughters in my kingdom." (8)

Indeed, by receiving and believing on Christ, may we receive the adoption of sons and daughters. But how do we "receive" Christ? Not by merely affirming a faith in these things, but by obeying them and fulfilling an active acceptance of His ordinances and

commandments. This promise is open to all through the propitiation of Christ. But not merely by an oral advocacy of belief, for "Man shall live by every word that proceedeth out of the mouth of God." We see here that man must live by all words, not just believe, because belief is passive and demands no necessary action. In fact, Christ states, "And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak." (9)

We are His seed by adoption, only if we exercise faith in His atonement and His promises to us. We must repent and forsake our worldly sins. "And we know that all men must repent and believe on the name of Jesus Christ, and worship the Father in his name, and endure in faith on his name to the end, or they cannot be saved in the kingdom of God." (10) It is essential that we enter into His kingdom and make a new covenant through baptism. "And now, if the Lamb of God, he being holy should have need to be baptised by water, to fulfill all righteousness, O then, how much more need have we, being unholy, to be baptised, yea, even by water!" (11) We must receive the "comforter, even the spirit of truth," which is sent to us to guide us into His kingdom. "And of tenets thou shalt not talk, but thou



—continued on page 41

WE BELIEVE . . .

VIII. Glad Tidings are Restored

Before treating the subject of the restoration we must have come to the full agreement that the Bible does prophesy of an Apostasy. We must also agree that the priesthood or authority was lost before the fifth century A.D. We should realise that the Bible prophecies of the apostasy have been fulfilled, thus necessitating the process of restoring the power and authority of the Priesthood to the earth again. At this point let us define "Priesthood." Priesthood is "The power and authority of God delegated to man to act in the offices and ordinances of His kingdom to bring about the salvation of the human family."

In the Doctrine and Covenants, Section 76:40-42, we read, "And this is the gospel, the glad tidings, which the voice out of the heavens bore record unto us—That he came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness; That through him all might be saved whom the Father had put into his power and made by him . . ." The glad tidings were given to Christ by God "that all might be saved," and Christ has delegated power of the Priesthood to man "to bring about the salvation of the human family." As Satan in the beginning was guilty of trying to change the "glad tidings" presented by God the Eternal Father, so also is man guilty of changing the plan of salvation given him by Jesus Christ at the meridian of time. Isaiah tells us that this was the very reason that the gospel was taken from the earth (Isaiah 24:1-5). That stand poses the following question: after the time of the Apostles and during the fourth and fifth century were there men on earth holding the priesthood? This question can be answered by referring to Section 121:34-38 of the Doctrine and Covenants: "Behold, there are

many called, but few are chosen. And why are they not chosen? Because their hearts are set so much upon this world, and aspire to the honours of men, that they do not learn this one lesson—That the rights of the priesthood are inseparably connected with the powers of heaven and cannot be controlled nor handled only upon the principles of righteousness. They may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambitions, or to exercise control or dominion upon the souls of the children of men in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man. Behold, ere he is aware, he is left unto himself, to kick against the pricks, to persecute the saints, and to fight against God."

In the 36th verse we read that the rights of the Priesthood are inseparably connected with the powers of heaven to be authoritative. If God has broken that connection between the heavenly powers and the offices of the earthly priesthood, or if through unrighteousness that link is broken, that priesthood office is but a name without authority—"Amen to the priesthood or authority of that man." Thus it was in the apostasy; men fell away and God severed the connection between heaven and earth.

If the president of a firm desired to attach his signature to all of his personal correspondence he would, of course, have to take time to sign the letters before placing them in the post. If he were called away he would not be able to take care of these things personally, so he might request that a rubber stamp to be made, and authorise his private secretary to use that stamp. If at some time his secretary misused the stamp, he would remove it from

the possession of the secretary and revoke authority to use it. If the secretary made and used a similar stamp, without permission the secretary would be breaking the law and would have to pay the consequences. In this manner, men might possess the office of the priesthood but not the authority of the office in the event of illegal usage of the powers vested in that priesthood. In that case the authority would have to be restored by the person having the original power before the office could again be legally used.

Does the Bible prophesy of a restoration to take place? Any such event would surely be described by God's



prophets. "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:19-21)

We read of a restitution of all things and that Jesus Christ will be received in the heavens until this time. If all things that existed before are to be restored as mentioned in Acts by Peter, we could safely say that Revelation, Authority, Apostles and Prophets, and all priesthood offices will be included within the restoration. The restored church will, in this manner, be

the same as the original church. St. Matt. 24:14 states, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Here Christ tells that the gospel will be preached in all of the world for a witness unto all nations. Inasmuch as the Gospel was taken from the earth it would, of necessity have to be restored in order to be a witness to a witness to the nations. The gospel can be witnessed in two ways, i.e., spiritually and physically. The restoration of the Gift of the Holy Ghost would restore the spiritual powers to the church (John 15:26). The physical restoration would bring servants of God bearing the Holy Priesthood to preach the gospel upon the earth and witness the gospel to all nations.

The actual date of the restoration is not prophesied, but the scriptures assign a definite period of time. Referring again to Acts 3:19-20, Christ will be received in the heavens until this restitution of all things has taken place. If anyone should assign the second coming of Christ to be the beginning of the restoration, which they might do from improper interpretation of this scripture, I would refer them to Malachi 3:1, "Behold, I will send my messenger, and he shall prepare the way before me . . ." Also Elijah will come and accomplish a definite mission (Malachi 4:5). If Elijah were to return to the earth it would be for a definite purpose and would be part of the "restitution of all things" in so far as this restoration is all inclusive. The Lord surely would not send Elijah on an unimportant mission. The entire twenty-fourth chapter of Matthew speaks of future times and tells of wars and rumours of wars, kingdoms rising against kingdoms, famines, pestilences, earthquakes, etc. Admittedly wars and rumours of wars have taken place for many hundreds of years, but was the Gospel preached to all the world for a witness unto all nations as stated in verse fourteen? Was it possible for the Gospel to have been preached in all the world in the fourteenth or fifteenth centuries?

What was the condition of the religious world at that period of time? "The awful condition of superstition and ignorance of the knowledge of God which covered the earth for so many centuries after the passing of the apostles, was encouraged and guided by those who professed to be representatives of the Son of God upon the earth. In those times ecclesiastical power of the Christian church controlled kingdoms and principalities, restricted by severe and painful edicts the privileges and individual rights of religious worship, and bound, as far as it had power to bind, the consciences of men. It endeavoured to set the bounds of individual thinking within the narrow limits of its creed; pried into the sacred and private relationships of the home. It decreed when and how a man should pray. It punished with excruciating agony many who defied its power. No king was safe upon his throne without its sanction and approval. By the Dictatus of Pope Gregory VII it was declared that the church, "has never erred, nor will it err to all eternity," therefore all its edicts were to be obeyed, and it reserved the right to annul all other contracts, vows, and obligations. Charles IV who, at the age of twenty, held dominion over the greater part of Europe, stood with his head and feet bare and scantily clothed doing penance for three days in the midst of winter at Canossa, Italy, for giving offence to the ecclesiastical power. Such was the dominion exercised by this power over nations as well as the souls of men." (Progress of Man, Jos. F. Smith, pp. 217-218). Knowing of this condition we can see that the Lord had not yet prepared the way for his gospel to be preached as a witness. It was not until the advent of John Wycliffe about the middle of the fourteenth century that anyone dared to oppose the abuses of the church. For this brave act he was called "The Morning Star of the Reformation." After Wycliffe men such as John Huss, Martin Luther, Ulrich Zwingle, John Calvin, and John Knox followed.

The next question naturally arising

in our minds is concerned with the method of restoration. Would it be by the wisdom of the reformers or does the apostle John answer the question in the fourteenth chapter of Revelation, vv. 6 and 7? "And I saw another angel in the midst of heaven, having the everlasting gospel to preach unto them that dwell on earth, and to every nation, and kindred, and tongue, and people. Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters." Do you know of any church on earth today that claims authority restored directly by a messenger of the Lord? Would it be likely that this messenger would come and restore individually the Gospel to each person on the earth, or would he comply with the pattern used by God in previous generations—that of choosing servants on earth to be witnesses to all other people? In the Pearl of Great Price, J.S. 2:7-20, is an account of the first vision given to Joseph Smith. In the early spring of 1820, while trying to decide which of the churches he should affiliate himself, Joseph Smith had the following to say: "While I was labouring under the extreme difficulties caused by the contests of parties of religionists, I was one day reading the Epistle of James, first chapter and fifth verse, which reads: 'If anyone lack wisdom let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.'" Believing in the Bible and having faith in God, Joseph Smith went to the Lord in prayer to ask for the wisdom that he lacked so that he might be guided to join the true church of Jesus Christ. In answer to his prayer he was visited by two personages—God the Eternal Father and Jesus Christ. He was told that he should join none of the existing churches for they were all wrong; "and the personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt: that: they draw near to me with their lips, but their hearts are far from me:

they teach for doctrines the commandments of men, having a form of godliness, but denying the power thereof." Subsequent to his first vision a heavenly messenger by the name of Moroni appeared to Joseph Smith in answer to his continued prayers and told him of a work that he had been called to perform. "He said that there was a book deposited, written upon gold plates, giving an account of the former inhabitants of this continent, and the source from when they sprang. He also said that the fullness of the everlasting Gospel was contained in it; as delivered by the Saviour to the ancient inhabitants." In this vision the fullness of the everlasting Gospel was promised to Joseph Smith, conditioned upon his faithfulness to the Lord. Along with the everlasting Gospel, the Priesthood or the authority to act in God's name would also have had to be restored if a "restitution of all things" were to take place. On May 15th, 1829, Joseph Smith and Oliver Cowdery were ordained to the Aaronic Priesthood under the hand of an angel, who announced himself as John, the same that is called the Baptist in the New Testament (D. and C. 13). They were also baptised under the direction of John, who held the keys of the Aaronic Priesthood at the time of Christ. John also mentioned he was acting under the direction of Peter, James, and John who held the keys of the Melchizedek Priesthood, which priesthood, he said, would in due time be conferred upon Joseph Smith and Oliver Cowdery (Pearl of Great Price, J.S. 2:66-74). Following these revelations those telling of the organization of the Church as well as the callings, by revelation, of authorities to other specific offices, were given.

Many of the apostles of old were martyred because they taught that Christ was the Saviour of the world and followed after him. Joseph Smith was killed because of his testimony that Jesus Christ had spoken in these

latter days. "When Joseph went to Carthage to deliver himself up to the pretended requirements of the law, two or three days previous to his assassination, he said: 'I am going like a lamb to the slaughter; but I am calm as a summer's morning; I have a conscience void of offence towards God, and towards all men. I shall die innocent, and it shall yet be said of me—he was murdered in cold blood.'" It can well be said that his "fame and name cannot be slain." Giovanni Papini, in his life of Christ has this to say about prophets; "All the prophets who have ever spoken upon the earth were insulted by men, and men will insult those who are to come. We can recognise prophets by this, that smeared with mud and covered with shame, they pass among men, bright-faced, speaking out what is in their hearts. No mud can close the lips of those who must speak. Even if the obstinate prophet is killed, they cannot silence him. His voice multiplied by the echoes of his death will be heard in all languages and through all centuries." Yes, Joseph Smith was a prophet of God. He received his authority from those prophets who existed before him and thus it can be traced to the Saviour Himself. The rights of the Holy Priesthood are once again connected with the "powers of heaven." The church has been restored, and by those powers it receives its guidance and revelation today. The authority of the apostleship and keys of this dispensation have been given to the succeeding prophets of the church since the time of their restoration. Today we can bear this testimony—God has given us the power and authority to act in the offices and ordinances of His Kingdom to bring about the salvation of the human family. The voice out of the heavens has once again borne record to us of "The Glad Tidings"—or the Gospel of salvation.

Elder H. W. Wilkinson

THREE LETTERS

Subscribers in over thirty nations of the world receive monthly copies of the *Millennial Star*. Oftimes the readers write in telling us of their likes and dislikes, their joys and disappointments, their hopes and fears; and those letters are like tonic to us. In the three minutes it will take the average person to read this article I'd like to share parts of three recent letters we've received from Servicemen.

"I'm grateful for your thoughtfulness in writing to me, and in sending my dogtag along," a young airman wrote from the north of England. "It's good to know that wherever one goes there are friends; for without them it would be hard to live as we Latter-day Saints should. Life in the Armed Forces is not easy. When I get feeling low the temptations seem all too appealing. Everyone here smokes and drinks. They kid me when I explain why I don't, and say it's old-fashioned."

From Korea comes, "I talk to the other fellows about the Church, but many of them don't even believe in God anymore. They don't like to fight. They didn't cause the war, yet they've had to give up their jobs, homes, and schools to help preserve peace. I've prayed that the Lord will keep me from losing my testimony. I love the Church, and want to be an example to the other fellows."

"I entered the service," another writes, "just after leaving the Mission Field. It was like going from heaven to hell. Everyone seems to be trying to be just as worldly as everyone else, but I keep remembering the words in a little booklet my bishop gave me before I left home, 'Non-members expect us to live up to our standards. They are disappointed in us when we fail to do so.' I have been passing the few tracts that you sent around to my buddies, and we've had several good conversations. Perhaps, after all, this is an added opportunity that has come to me—to be a missionary here as well as when I laboured in the field."

These young fellows, typical I suppose of thousands throughout the world today—called and re-called into military service after just a few short years of civilian life, need your help. Many of them are young boys away from home for the first time. Many of them are still in their teens. Many of them have not been rooted firmly enough in the Gospel to withstand the continued temptations afforded them as members of the Armed Forces. Many of them, because of their beliefs, are denied the comradeship of their associates. You can help them by welcoming those from overseas into your midst with friendship, by writing to those serving from your own branches in different parts of the world, by constantly working for peace, and by praying, morning and night, for their welfare, safety, and perseverance.

The environment into which they have been placed, without parental guidance or stability of continual religious activity, is not usually good. At the present most of them are denied the privilege of living, loving, and learning as our Father in Heaven want us all to do. They are unable to begin homes and families. They, for the most part, have been raised during days of confusion and world turmoil. These are the reasons then, why we owe them our co-operation—why we should be willing to remember them with our prayers. In the words of Brother Albert E. Bowen: "If this Church could unite our faith, if we can humble ourselves and petition the Lord regularly that these boys may be blessed, I'm sure that God will look down in his tender mercy upon them."

Our hearts go out to those young men who are serving for the cause of liberty today, and to those who will no doubt follow them into the service in the coming days. So now, before the disputes in the different parts of the world turn into another great war, pray diligently that we may again have peace—pray that our youth and their leaders may have continual spiritual guidance—pray that the troubled undertones of these three letters may be quickly erased.

R.L.P.

CHILDREN'S PAGE



Surprise Ending

by Murial Thole

Just close your eyes and try to picture a lovely garden with big apple trees and pear trees, flowers growing straight and tall, lifting their faces up to feel the warm sunshine burning down upon them. Every thing was peaceful here, when suddenly, crash—a little boy about ten years of age came dashing through the shrubs, calling out as he ran. He was dressed like a little Indian boy and was having a good time pretending that he was a brave on the war path. No sooner had he jumped up from the ground when a second boy appeared, and it was just like looking at the first boy; hair the same, clothes the same, in fact they even had the same birthday, and the same mother and father. They were twin brothers. Their parents had named them Patrick and James, but the boys thought their names were stuffy so all their pals called them Paddy and Jim.

Paddy and Jim lived in a lovely house in Ireland and they were very happy there. They played games all the time, and as soon as school was out they would run home, eat their dinner and

play for half an hour before going back to school, and in the evening their father would join in the games with them.

One late afternoon they came in from school and their father called them into the garden. The boys were wondering why their father was looking so serious. They tried to remember if they had done anything wrong. But Father smiled at the twins as he sat down beside the goldfish pool with them.

"Boys," he said, "I want you to both act like men because I have something to tell you which may upset you. Your mother went to the doctor yesterday and he told her that she would have to go into a nursing home for a couple of weeks. Now I know how much we are all going to miss her, and so I have planned a nice surprise for you. Your mother and I have decided to send you to Wales for a holiday. Your Auntie Flo and Uncle Eddie live in a wonderful seaside place called Anngland Bay and we are sure that you will both have a lot of fun there."

Paddy and Jimmy were silent for a

full minute. The first news was not good for they loved their mother and were sorry that she was not well, but a month by the sea would give them a chance to do all sorts of wonderful things. Just the thoughts of these things made the boys excited and they wanted to know when they would be leaving. Their father smiled and said he was proud of them. They were acting sensible like good children should. Their train was leaving Monday morning at 11.0 He would take them as far as London, then he would put them on the Swansea train and Auntie Flo would meet them in Wales.

Paddy and Jim thought Monday would never come, but as their departure came closer they got so excited that they could hardly eat.

At last it was time to go. They kissed their mother goodbye and, although they tried not to cry, a few tears did run down their cheeks. The engine gave a little toot and the boys hurried to their seats and waved goodbye as the train began moving out of the station.

Soon they were racing through towns and fields and cities, and the boys loved it. Jimmie counted the poles along the line and Paddy watched for sheep and cattle, and before long they had reached the docks where they changed to a large boat that was to take them to England. The boys were so sleepy they fell asleep and the next thing they knew they were getting off the train in London, hardly remembering getting off the boat at Liverpool.

As they got on the train for Swansea father gave them lots of advice for the journey and holiday—"be sure to write to mother, do as you are told, and don't do anything dangerous, or worry." Before he had said all he had intended the train was pulling out of the station, and the boys were on the last lap of their journey, getting nearer and nearer to Swansea all the time.

The boys were kept busy eating the lunch father had given them and watching the new sights along the way so it didn't seem like a very long time

before they were being hugged by Auntie Flo and being taken to her home for the holiday.

The days passed quickly there was so much to do. They took walks along the cliffs, went fishing with Uncle Eddie, had picnics with Auntie Flo, collected shells, and took pictures to send home. After a few days a letter from father came to say that mother was feeling much better and that she sent them her love and also would have a wonderful surprise for them when they arrived home.

One Saturday Uncle Eddie took the boys to the Mumbles for the day. They said they would never forget looking down over the cliffs and seeing miles and miles of water and real caves in the rocks just like they had read about in adventure and history books. For their dinner they ate the lunch Auntie Flo had packed, and for their tea they had a big plate of delicious cockles.

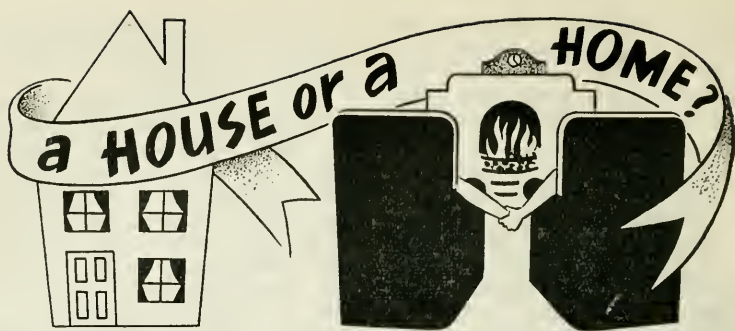
There were many days of fun just as this one had been and too soon it was time for the long journey home.

Paddy and Jim had loved their holiday, but it was good to go home again to see mother and father and their friends. This time it was Auntie Flo and Uncle Eddie who waved goodbye to the boys. There was so much to talk about that the journey was soon over and father was meeting them at the train station and asking them if they had a good time.

It was good to run up the path into their own house again and find mother waiting at the foot of the stairs, to hug her and tell her about their trip. When things had calmed down a bit mother took the boys up the old stairs into the nursery and there, lying in the cradle was a little baby. Paddy and Jim could hardly believe their eyes.

"It is a little sister for you," said mother. "What do you think of her?" Paddy smiled and said, "It seems to me that we have been living a real adventure story."

"But I like the last bit the best of all," said Jimmie, and mother and father laughed.



by Sister Doris Horlacher

Since there are many winter days and evenings yet ahead of us, perhaps a lot of fun might be had in spending an evening making puffed wheat balls for the children. Even the grown-ups would enjoy these. They would be suitable for many types of parties.

Puffed Wheat Balls

- 8 oz. sugar.
- 2 oz. white corn syrup.
- 2 oz. water.
- 2 oz. butter or margarine.
- Salt. Vanilla.

About three quarts of puffed wheat cereal (part corn flakes may be used, if desired).

Method: Put sugar, corn syrup, water, butter, and salt in a saucepan and cook, stirring until the sugar is dissolved. Continue cooking without stirring (at 270 degrees F.), until syrup forms a brittle ball in cold water. Add vanilla and stir only enough to mix it through the hot syrup. Place the puffed wheat and/or corn flakes into a bowl or pan large enough for easy mixing. Pour the cooked syrup slowly over this and mix well. Wet the hands slightly and shape the mixture into balls, using only enough pressure to make them stick together.

Candied cherries, raisins, or nuts may be added before mixing the puffed wheat with the syrup, if desired.

(This recipe makes about 12 medium-sized balls.)

In going about to various Christmas parties, I tried many delicious buns of

all kinds. I believe there were none which I desired to have the recipe for more than for a simple currant bun which I tried. I got the recipe and now pass it on.

Currant Buns

- 10 oz. self-raising flour.
- 4 oz. margarine.
- 4 oz. sugar.
- 2 eggs.
- 2 oz. currants.

Method: Cream sugar and margarine together. Beat eggs and add alternately with flour. Bake in a moderate oven (Regulo 7) for 20 minutes.

Soap Jelly

Since thriftiness is so important these days, perhaps a few pennies can be saved by not wasting odd pieces of soap. If they are saved and made into a soap jelly, it can be used in innumerable ways in the house cleaning routine. Make it by cutting up the pieces of soap that have been saved and by pouring a little boiling water over them. After they are dissolved, the jelly formed may be stored in jars until used.

Burned Pan

A pan burned with food in it will clean if a little rhubarb is cooked in it.

Clean Jewellery

It is sometimes surprising how dull a piece of jewellery can become. Brighten up jewellery (either with or without stones), by washing it in warm soap suds into which a little ammonia has been added. Dry it with a soft cloth or a bit of tissue paper.

seemed panic-stricken and nobody could tell what was going to happen, I went into my room and locked the door, and got down on my knees before Almighty God and prayed to Him mightily for a victory at Gettysburg. I told God that if we were to win the battle He must do it, for I had done all I could. I told Him this was His war, and our cause was His cause, but that we couldn't stand another Fredericksburg or Chancellorsville. And then I made a solemn vow to Almighty God that if he would stand by our boys at Gettysburg I would stand by Him; and He did, and I will. And after that—I don't know how it was, and I can't explain it—but soon a sweet comfort crept into my soul that things would go all right at Gettysburg, and that is why I had no fears about you."

Incidentally it should be stated here that during that war, costing millions of pounds, the lives of many men, and a hatred between the north and the south that is only now being completely erased, that all this could have been spared and avoided if the rulers of the nations had seen fit to adopt the wise counsel of the Prophet Joseph Smith given many years before—that the proper solution of the slave question should be made by the government reimbursing the slave holders of the south for their investment in slave labour and then set the slaves free.

Now if Abraham Lincoln, who has been recognised as one of the great humanitarians of all time, found reliance in the Lord to be his chief concern, wouldn't it be well for us, as baptised members of the Kingdom of God, to adopt this wonderful practice in our lives. As problems come to us we should rely upon the Lord, seeking his assistance, and then with all the industry and hard work we can muster ourselves, attempt to satisfactorily solve these problems to our own satisfaction and to the glory of the Lord.

'BLESSED ARE THE PEACEMAKERS'

—continued from page 31

shalt declare repentance and faith on the Saviour, and remission of sins by baptism and by fire, yea, even the Holy Ghost." (12)

Unto all who receive him and keep His commandments, gave He "...power to do many miracles; and to become the sons of God; and even unto them that believed on my name gave I power to obtain eternal life." (13) "And now, because of the covenant which ye have made ye shall be called the children of Christ, his sons, and his daughters; for behold, this day, he hath spiritually begotten you; for ye say that your hearts are changed through faith on his name; therefore, ye are born of him and have become his sons and daughters." (14)

Yea, verily, "And again, how beautiful upon the mountains are the feet of those who shall hereafter publish peace, yea, from this time henceforth and for ever!" (15) For it is they who

are true peacemakers, whose feet are shod "with the preparation of the Gospel of peace;" the Everlasting Gospel of Jesus Christ, and who proclaim, "Come unto Me for eternal exaltation!" It is they who shall be called the children of God, for they have partaken of the spirit of adoption to be His seed through believing on Him; by fulfilling His ordinances and commandments in His true Church.

Yea, let all the earth's inhabitants shout with gladness. Let them tell the wonders of the Eternal King, for how glorious the voice of the peacemakers, proclaiming honour, salvation, and eternal life for ever!

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| (1) Matt. 5:9. | (8) D. & C. 25:1. |
| (2) Isaiah 52:7-10. | (9) John 12:50. |
| (3) Mosiah 15: | (10) D. & C. 20:29. |
| 10-11, 13-16. | (11) 2 Nephi 31:5. |
| (4) Titus 3:5-7. | (12) D. & C. 19:31. |
| (5) Rom. 8:14-15. | (13) D. & C. 45:8. |
| (6) Gal. 4:4-5. | (14) Mosiah 5:7. |
| (7) Ether 3:14. | (15) Mosiah 15:17. |

LUSTROUS LONDON

by Elder Karl F. Egan

The London District includes eight counties lying in the south-east portion of the British Isles. At the present time nine branches are organised and operating, with three subsidiary groups attending meetings at the nearest branch, or holding occasional meetings on their own. During the first months of 1951 we were honoured with twenty-eight missionaries; at present however, we are getting along with seventeen.

The district headquarters, as well the mission headquarters, is located in London. The outlying branches of the district extend to Luton, forty miles to the north, and Southampton, seventy miles to the south. Luton has an active and enthusiastic group of saints. It is one of the larger established branches of the mission and can be proud of its Sunday School activities during the year. The members have purchased and remodelled a new meeting house, which required many long hours of work to complete. Many thanks can be paid to Brother Appleyard for his untiring efforts in making the project a success. The missionaries who have laboured in Luton branch have done exceedingly well in aiding the salvation of souls. Sparked by Elder Gillies, they have surpassed the quota of baptisms which brings the number of new members to nineteen. A few faithful members reside in Letchworth near Luton, who have proven their worth as members of the Church.

Approximately ten miles south of Luton is St. Albans, an old cathedral town dating back many centuries. No missionaries are in St. Albans at present, but the branch is fully organised, and the local members are known for the activity of their auxiliaries and interesting gospel classes.

Next comes London, the largest city in the world. Here are three fully organised branches with missionaries labouring in each of them. The north

London Branch is situated in the north-central section of the city. North London branch has a newly purchased building which has been completely renovated into a lovely house of the Lord. The saints here are stalwarts in the faith and are expanding and growing considerably.

The South London Branch comes next, one of the largest in the Mission, and the "show-piece" for international visitors.

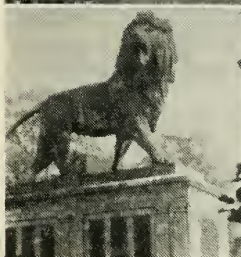
To the east is the Catford branch. The members here recently have built a new chapel, and are progressing as never before.

Gravesend is about twenty miles down the river Thames from London. The branch is humble, unified, and prospering. Missionaries have been taken from Gravesend, but the church work is being carried on under the direction of genealogist Victor L. Palmer.

Oxford is also located on the banks of the Thames. The city is dotted with various colleges and buildings of the university, some dating to the thirteenth century. Oxford is the oldest school of learning in England and carries many traditions with it. The saints in Oxford, though few, still actively continue meetings in spite of the withdrawal last summer of missionaries in the branch. The district still gratefully remembers the smashing refreshments served by the members of the Oxford Branch at the last conference.

Only a few miles to the south of Oxford is the town of Reading, an important industrial centre. Missionaries have been in Reading for approximately three years. The Gospel is spreading well, adding to the size and strength of the branch.

Brighton is very well known as a coastal resort town, attracting thousands during the summer holiday seasons. Brighton is a fine branch and one which is very active in the auxi-



liary functions of the church. Four missionaries are labouring in Brighton with a highly commendable record of twenty-five baptisms for this year. Much hard work has been done by the Elders under the direction of branch president Rex Smith. Brighton Branch has proven very helpful in furnishing entertainment for district affairs and

outings.

At Eastbourne are a few members who meet in their own homes for services; or, in some instances the members travel to the nearest branch for meetings. The desire of the members at Eastbourne to meet together in spite of a lack of a chapel is commendable.

BRITISH MISSION

appointments and transfers

The following district transfers of missionaries have recently occurred:

<i>Name</i>	<i>From</i>	<i>To</i>	<i>Date</i>
Elder Samuel Orgill	Manchester	Hull	January 14th
Willis H. Brimhall	Wales	London Office	January 16th
Sister Afton Hunter	Newcastle	Birmingham	January 21st
Sister Joyce Swan	Birmingham	Hull	January 21st
LeGrand Rowan	Scotland	Norwich	January 22nd

baptisms

BIRMINGHAM DISTRICT

	<i>Baptised by</i>	<i>Confirmed by</i>
December 2nd Constance E. Turton of Kidderminster	Elder G. Wardrop	Elder R. Peel
December 16th Norman B. Sutton of Birmingham	Elder B. Dunn	Elder W. Lloyd
December 22nd Gwendoline Nicholls of Birmingham	Elder T. Shepherd	Elder W. Lloyd
Robert J. Mawle of Birmingham	Elder T. Shepherd	Elder R. Steiner
Eveline S. Mawle of Birmingham	Elder T. Shepherd	Elder I. Carbine

BRISTOL DISTRICT

December 16th Arlene F. Iles of Cheltenham	Elder G. Saunders	Bro. F. Cotton- Betteridge
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HULL DISTRICT

November 24th Dorothy M. Benson of York	Elder C. Weeks	Elder R. Hedman
William L. Benson of York	Elder R. Hedman	Elder C. Weeks
December 15th George F. Cutsforth of Hull	Elder R. Heninger	Elder R. Hales
Eva A. Cutsforth of Hull	Elder R. Hales	Elder R. Heninger

LEEDS DISTRICT

November 24th Anthony Baldwin of Bradford	Bro. D. Bradbury	Elder S. Partridge
Melvin Baldwin of Bradford	Bro. W. Kirk	Elder R. Wood
Elizabeth E. Crossley of Halifax	Elder D. Lee	Elder F. Jacobsen

LIVERPOOL DISTRICT

	<i>Baptised by</i>	<i>Confirmed by</i>
December 16th		
Margaret Eaton of Accrington	Elder D. Smith	Elder J. Christensen
Minnie M. Nuttal of Accrington	Elder D. Smith	Elder D. Smith
Alice Ann Mason of Accrington	Elder D. Smith	Elder R. Litchfield
John Mason of Accrington	Elder D. Smith	Elder T. Rockwood

LONDON DISTRICT

December 8th		
Roger J. Perry of Brighton	Elder P. Taylor	Elder R. Smith
December 27th		
Margaret A. Chapman of S. London	Elder K. Smith	Pres. S. Richards
Barbara G. Dyer of Brighton	Elder J. Bromley	Elder P. Ashdown
Peter N. C. Dyer of Brighton	Elder J. Bromley	Elder P. Ashdown

MANCHESTER DISTRICT

December 27th		
Joyce Carter of Ashton	Elder S. Mann	Elder R. Dewsnup
January 7th		
Jack Schofield of Rochdale	Elder W. Ashton	Bro. S. Dale
Margaret P. Donoghue of Oldham	Elder L. Judd	Elder P. Empey
Ronald J. Donoghue of Oldham	Elder L. Judd	Elder P. Empey
Lily C. Robinson of Oldham	Elder P. Empey	Elder L. Judd
Thomas Thornley of Oldham	Elder L. Judd	Elder P. Empey
Judith D. Craig of Wythensawe	Bro. J. Craig	Elder R. Dewsnup
Emily H. Whittal ow Stockport	Elder L. Anderson	Elder G. Earl
Mabel L. Cartlidge of Stockport	Elder D. Petersen	Elder G. Earl

NEWCASTLE DISTRICT

December 29th		
Sandra J. Curryer of Newcastle	Bro. A. Morris	Elder H. Cordingley
Margaret McDermott of Sunderland	Elder J. Bench	Elder D. Barclay
Robert Naisbett of Sunderland	Bro. W. Cowie	Elder J. Bench
Mavis A. Yeaman of Middlesborough	Elder D. Morgan	Elder A. Bliss
Dorothy A. Pink of Middlesborough	Elder D. Morgan	Elder R. Hunsaker

NORWICH DISTRICT

November 18th		
May P. S. Flegg of Norwich	Elder H. Heslington	Elder R. Lindsay
November 22nd		
Roy Pacey of Peterborough	Elder R. Sperry	Elder J. Allen
Joan M. Pacey of Peterborough	Elder J. Allen	Elder R. Sperry
November 25th		
Peter Doxsey of Colchester	Elder A. Rosenthal	Elder R. Bowman
Jean V. Doxsey of Colchester	Elder A. Rosenthal	Elder R. Bowman
Barbara O. Wilkinson of Colchester	Elder A. Rosenthal	Elder R. Bowman
December 2nd		
Thomas N. Arnould of Lowestoft	Elder R. Phelps	Elder R. Phelps
Florence M. K. Arnould of Lowestoft	Elder R. Phelps	Elder R. Phelps
Norton T. R. Arnould of Lowestoft	Elder R. Phelps	Elder R. Phelps

	<i>Baptised by</i>	<i>Confirmed by</i>
December 9th		
Arthur James Fisk of Norwich	Elder H. Heslington	Bro. B. Martins
Sydney G. Claxton of Norwich	Elder H. Heslington	Elder R. Lindsay
Olive B. J. Claxton of Norwich	Elder H. Heslington	Elder R. Lindsay
Arthur H. Gibbs of Lowestoft	Elder B. Mottishaw	Elder A. Nielsen
Phyllis D. R. Gibbs of Lowestoft	Elder B. Mottishaw	Elder A. Nielsen

December 16th		
Cyril J. Howard of Chelmsford	Elder D. Crane	Elder R. Ostler

NOTTINGHAM DISTRICT

December 1st		
Florence E. M. Newton of Nottingham	Elder H. Dransfield	Elder H. Dransfield
Kathleen M. N. Glover of Nottingham	Elder L. R. Huff	Elder L. R. Huff
December 20th		
Kitty B. Lever of Nottingham	Elder L. Sorensen	Elder M. Burton

SCOTLAND DISTRICT

December 23rd		
Jimmy T. Hunter of Edinburgh	Elder L. Martin	Elder L. Jones
Elizabeth S. A. Innes of Edinburgh	Elder L. Jones	Elder L. Rowan
Margaret C. Gregson of Edinburgh	Elder L. Martin	Elder L. Martin
Herbert A. Innes of Edinburgh	Elder L. Jones	Elder L. Roberts
January 9th		
Elsie M. Leaver of Perth	Elder G. Winward	Elder G. Winward
Harry Leaver of Perth	Elder G. Winward	Elder G. Winward
Euphemia C. Gellately of Perth	Elder G. Winward	Elder G. Winward
Euphemia C. W. Gellately of Perth	Elder G. Winward	Elder G. Winward

SHEFFIELD DISTRICT

December 15th		
Lily W. Machell of Sheffield	Elder K. Francis	Elder J. Knight
Lona S. Murden of Doncaster	Elder J. Hulme	Elder J. Brewer
Florence A. S. Perks of Doncaster	Elder J. Brewer	Elder J. Hulme
Charles H. Fowler of Sheffield	Elder K. Francis	Elder A. Anderson
Florence W. Fowler of Sheffield	Elder K. Francis	Elder B. Cole
December 22nd		
James H. Bennett of Sheffield	Elder J. Knight	Elder D. Luddington
Kathleen C. Bennett of Sheffield	Elder J. Knight	Elder B. Cole
Jean Bennett of Sheffield	Elder J. Knight	Elder R. Bown

WELSH DISTRICT

December 21st		
Edna I. W. Pearse of Cardiff	Elder R. Howard	Elder W. Brimhall
David J. Richards of Cardiff	Elder D. Forsyth	Elder D. Whatcott

BULLETIN BOARD

AUXILIARY CONVENTIONS 1952

<i>District</i>	<i>Date</i>	<i>Place</i>
Primary		
Newcastle	Saturday, Feb. 2nd	Sunderland
Scottish	Sunday, Feb. 3rd	Glasgow
Birmingham & Nottingham	Saturday, Feb. 9th	Nottingham Branch
Norwich & London	Saturday, Feb. 9th	London "Ravenslea"
Sheffield, Leeds, Hull	Saturday, Feb. 16th	Hull Branch
Welsh	Saturday, Feb. 23rd	Cardiff
Manchester & Liverpool	Saturday, Feb. 23rd	Liverpool District
Bristol	Sunday, Feb. 24th	Bristol Branch
Irish	Saturday, March 1st	Belfast
Genealogical		
Manchester, Liverpool	Saturday, Feb. 2nd	Manchester District
Irish	Saturday, Feb. 2nd	Belfast
London, Norwich	Saturday, Feb. 2nd	Norwich Branch
Sheffield, Leeds, Hull	Saturday, Feb. 9th	Bradford
Newcastle	Saturday, Feb. 9th	Sunderland
Scottish	Saturday, Feb. 9th	Glasgow
Bristol & Wales	Saturday, Feb. 16th	Bristol
Birmingham & Nottingham	Saturday, Feb. 16th	Birmingham Branch
Sunday School		
Bristol & Wales	Saturday, June 14th	Bristol Branch
Scottish	Saturday, June 14th	Edinburgh
Newcastle	Saturday, June 21st	Sunderland
Norwich & London	Saturday, June 21st	London "Ravenslea"
Birmingham, Nottingham	Saturday, June 28th	Birmingham Branch
Sheffield, Leeds, Hull	Saturday, June 28th	Bradford
Liverpool, Manchester	Saturday, July 5th	Liverpool, District
Irish	Saturday, Sept. 6th	Belfast
M.I.A.		
Scottish	Saturday & Sunday, July 19th & 20th	Edinburgh
Norwich, London	Saturday & Sunday, July 19th & 20th	Norwich District
Birmingham, Nottingham	Saturday & Sunday, July 26th & 27th	Nottingham Branch
Newcastle	Saturday & Sunday, July 26th & 27th	Sunderland
Sheffield, Leeds, Hull	Saturday & Sunday, August 9th & 10th	Bradford Chapel
Liverpool, Manchester	Saturday & Sunday, August 9th & 10th	Rochdale
Bristol, Wales	Saturday & Sunday, August 16th & 17th	Cardiff
Irish	Saturday & Sunday, August 16th & 17th	Belfast

THE THINGS I READ

about life

"There is nothing quite so hygienic as friendship; to love and to be loved means—even pulse, clear eyes, good digestion, sound sleep—success." **Elbert Hubbard.**

"Happiness is beneficial for the body but it is grief that develops the powers of the mind."

Marcel Proust, *The Past Recaptured.*

"From the lowest depths there is a path to the loftiest heights. The tendency to persevere, to persist in spite of hindrances, discouragements, and impossibilities—it is this in all things that distinguishes the strong soul from the weak. The man without a purpose is like a ship without a rudder—a waif, a nothing, a no-man. Have a purpose in life, and, having it, throw such strength of mind and muscle into your work as God has given you." **Thomas Carlyle.**

"Whilst I yet live, let me not live in vain."

Joseph Addison, *Cato.*

"Conduct is three-fourths of life and its largest concern."

Matthew Arnold, *Literature and Dogma.*

"Mormonism is the science of life—eternal life."

President David O. McKay.

"Liquor may have its defenders, but it has no defence."

Abraham Lincoln.

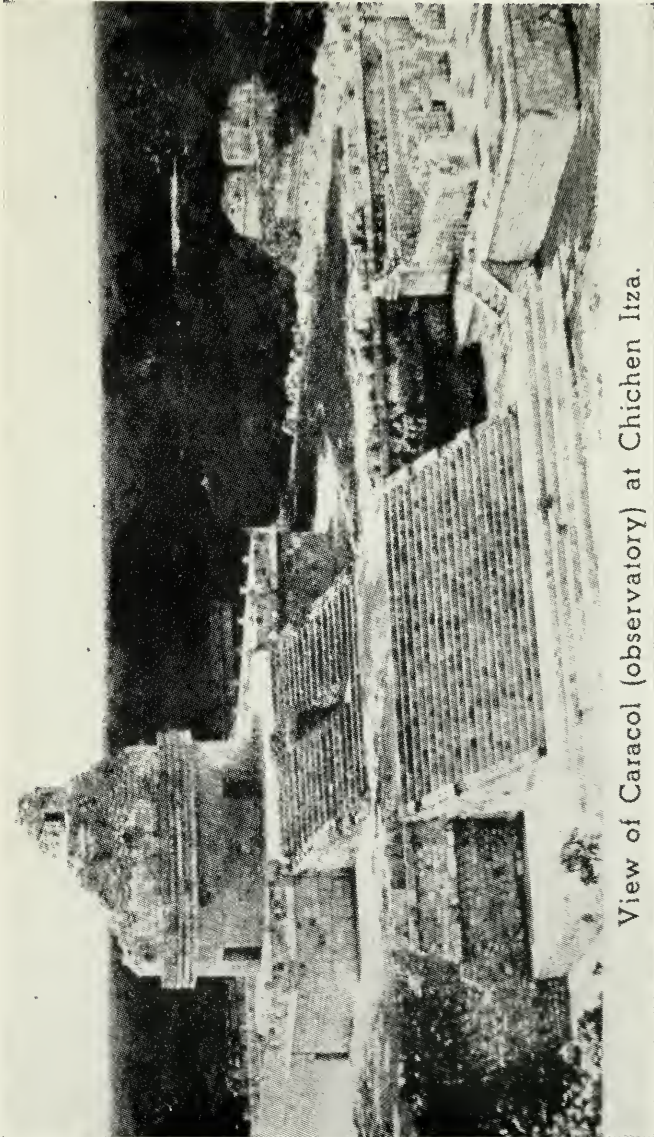
"Worry, says a proverb,
Is like a rocking chair;
It keeps you busy, but it doesn't
Get you anywhere." **Mildred Goff.**

Love is the unfamiliar Name
Behind the hands that wove
The intolerable shirt of flame
Which human power cannot remove.
T. S. Eliot, *Four Quartets.*

We reach another of life's milestones
Every time the sun goes down;
And should be able to then say,
"I've passed this day without a frown,
I've helped another on his way,
I've grown a bit since yesterday,
I've thanked my Lord for happiness,
And smiled—before the sun went down."

bookworm

VISUAL AIDS
for Church and Home



View of Caracol (observatory) at Chichen Itza.



WE GIVE THEE THANKS

(Written on V.E. Day, 1945)

Father in Heaven, we thank Thee for this day.
And for the blessings strewn upon our way.
Thanks for our leaders, who have planned with care,
Thanks for the men whose Victory we share.

Thanks for the men whose Sacrifice Supreme,
Helped us to live, to see this Victory's gleam.
God grant this light and love will never end
When men lay down their lives for foe and friend.

Thanks for our Soldiers, Sailors, Airmen too
And for the men of Merchant Navy, who
Manned all our ships to bring our daily bread,
Help us to know that they were by Thee led.

Thanks for the sun, the moon, and for each star
Which neither guns nor bombs can ever mar.
For all which nature proves to us each day
That we should live more nearly as we pray.

Prepare our hearts for that Great Victory,
When man to man, as brothers they will be.
May we progress, on to that Greater day,
To see Thy will through all the earth hold sway.

Elsie Vale.

